

The Missionary Helper.

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Maytime Thoughts. After the waiting time of the winter, and the occasional promises for the future of March and April, May comes with hopeful gladness to dwellers in our northern clime. The soft green of the grass, the baby leaves on the trees, the flowers that tell us that "God is love," how all these point to the fruition of nature's plans! In sympathy with life about us we may have wailed with the poet:

"Ah! my heart is weary waiting,
Waiting for the May."

But now life, life is springing everywhere, and we take heart and sing in our gladness. How typical this is of the deeper life of our souls and their activities. All forms of missionary work, when viewed from the human standpoint, make us at times

"sick with longings,
Longing for the May."

It seems as if we cannot work another day without seeing results. But toil on, faithful souls. As in nature all through the winter and early spring unseen forces are preparing for the outburst of May, so in our soul life and in work for humanity God is caring for each tiny seed, watching and guiding the slowly flowing life of his truth, and Maytime comes to every department of Christian work. How true this has been in our Woman's Missionary Society! Then let us rejoice and give thanks in this Maytime as never before, as we bring in our *thank offerings*.

HINDU SOPHISTRY.

IN Mrs. Coldren's letter in this number she suggests that we ought to have had some *object lessons* at the Religious Congress in Chicago, to show just what Hinduism is. We do not wonder that, in the midst of the results of centuries of heathenism, our missionaries smile when they read such addresses as were given by Virchand A. Gandhi at the Parliament of Religions, or his article in the April *Forum*, entitled, "Why Christian Missions Have Failed in India."

Boasting as he does that one of the Hindu sacred books, the Rig-Veda, is more than 4000 years old, he ought surely to prove that the influence upon the people of so many years of such teaching has been to elevate; but we look in vain for such proof.

He presents a network of *theories*, philosophizing about the development of Hinduism, and attacking Christianity as having "narrow and intolerant dogmas," but he fails to deal at all with the effect upon the character of those who have sincerely embraced Christianity.

He shows either a lack of critical knowledge as to the difference between professed Christians and those who come from Christian countries, or else he purposely ignores it. He refers to the officials of the East India Company and the adventurers who attended them as representative Christians. When he says, "The conduct of the early Christians in India was anything but holy. Steeped in drunkenness and debauchery, they horrified the simple-minded Hindu by their defiance of the moral codes of God and man," we are left to infer that he refers to the Jesuits, who were in India in the 17th century.

Again, he seems to ignore the difference in habits of eating between dwellers in his own hot clime and those in the temperate zone, and accuses Christianity as being responsible for meat-eating habits; also for the use of intoxicating liquors.

He says, "To the mild Hindu, brotherhood does not mean simply the brotherhood of man, but the brotherhood of all

living beings. That representatives of nations who fatten and kill for selfish gratification millions of hogs and steers a day should preach humanity to an already humane community is beyond the comprehension of the Indian mind."

Not a word about the millions of little suffering widows ! Not a sentence in regard to inhuman treatment which accompanies the long pilgrimages for Hinduism's sake !

If this man were sufficiently well informed to write and speak in a way to command respect from Christians he would know that a Christian country and a Christian life are not synonymous ; he would know that Catholicism in the 17th century and Protestantism in the 19th do not equally represent Christianity ; he would know that among Christians there is difference of opinion as to eating meat, and that organized effort is doing a Christian work in teaching kindness to animals.

We deplore as much as he can the misrepresentation of Christianity by nominal Christians, and we can see how the *ignorant* Hindu may say of the man whom he sees "going into a grog-shop, 'He has turned a Christian'"; but the man who poses as a comparer of religions should understand some of these things better.

THE MISSIONARY HELPER.

[The following article, prepared for a Q. M. public meeting, will prove so valuable if read in other smaller meetings that we give it entire.]

DURING the five years of earnest and effectual work after the formation of the Woman's Missionary Society in 1873 the need of a publication devoted to the interests of the society became very apparent. Accordingly in January, 1878, appeared the first number of the *MISSIONARY HELPER*, with Mrs. M. M. Brewster as editor. For five years it was published as a bi-monthly, since then as a monthly. It was largely through the energy and faith of Mrs. Brewster that the *HELPER* came into existence ; and for nine years she was its editor and publishing agent. For the last eight years it has been under the able editorship of Mrs. E. Burlingame Cheney.

The HELPER has grown in strength and efficiency during the fifteen years since its first publication until it now comes to our homes well justifying its name. To know its aim we have only to note these two facts (1) the ignorance in regard to foreign and home mission work, and (2) the indifference to it among so large a proportion of our women. The HELPER aims to supply this knowledge and thus excite the interest. It is sent into the homes of those heretofore unacquainted with the work of the Woman's Missionary Society, with the hope that as interest is awakened new recruits will be enlisted to join Auxiliaries already formed or to organize new ones.

The HELPER by no means confines itself within the limits of F. Baptist work. It furnishes interesting accounts of work in China, Japan, and other mission fields outside our own. But its special aim is to keep our own people informed of the F. B. mission work and to enlist their hearty support.

The census organized last year by Mrs. Cheney, and taken as far as possible throughout the states, shows that only one-tenth of the women in our church-membership are members of the W. M. society. The HELPER is one of the means to bring more into the working force.

WORKERS NEED IT.

Then among the workers already enlisted as members of Auxiliaries such a publication is indispensable. All must be well informed in regard to our foreign and home mission field in order to render efficient help. We must know what our sisters in other Auxiliaries are doing as an encouragement and inspiration to ourselves. Officers and leaders need the reports from Auxiliaries, and Auxiliaries in turn need to be acquainted with the plans and action of the leaders in state meetings. All these needs the HELPER endeavors to meet.

Interesting accounts of our work in India and at Harper's Ferry and the Cairo mission are found in its columns. Letters from our missionaries themselves bring the condition of the work and the great need of home support forcibly before us.

Reports from Auxiliaries telling of growing interest and efficiency, or perhaps of obstacles successfully overcome, are an inspiration to other societies subject to the same difficulties and discouragements.

The member of an Auxiliary who cannot attend the state meetings is incited to new effort by reading in the columns of the *HELPER* the reports of state officers. Reading of the amount accomplished in the past and the hopeful plans formed for the future, she realizes the grand purpose of the work which her individual mite is helping forward; and her courage is quickened and faith strengthened. She sees that with organized effort much may be done, and with prayerful heart she perseveres. Her love of the work increases and her desire to enlist others increases proportionately. It is, then, when her interest is thoroughly in the work that the *HELPER* becomes a valuable friend, with its reports of noble self-sacrifice on the part of our missionaries and united effort among the women at home. Thus the *HELPER*, having effected the necessary acquaintance with the work, fulfils its second object by arousing an effectual interest in it.

Still again among our missionaries the *HELPER* finds a ready welcome. To them every evidence of interest among home workers comes as an added encouragement and stimulus of faith. Missing the privilege of close association with interested workers which we enjoy at our anniversaries, state, and Quarterly Meetings, they read with pleasure of the progress of the work at home.

WE MUST SUPPORT IT.

The *HELPER* has earned for itself a welcome place, but it does not have the support that it needs. The last annual report states that the entire deficit for the year 1893 is \$139.86. The loss to the magazine last year from unpaid subscriptions was \$75, an encouraging decrease over the three previous years, when the loss from this cause amounted to \$100 a year.

May there not be a prompt payment of this arrearage and a large addition to the subscription list this current year.

The failure to sustain our own missionary publication is not peculiar to Free Baptists. It is a difficulty encountered by other denominations. Some will say that they cannot afford to pay for the HELPER in addition to the other papers which they must have in their families. Subscribe for the HELPER for one year; read it carefully and see if it does not pay. It is devoted to woman's missionary work; let the *women* subscribe for it and see if it does not find a place in the family quite as important as the weekly religious paper, the fashion magazine, or the daily newspaper. I heard a prosperous business man remark the other day that he believed the man who subscribed to five papers—respectable, sensible papers, of course, and not more than one of them a daily—would be better off *financially* at the end of ten years than the man who subscribed to none. Every good paper contains something to broaden the man and make him better prepared to meet the world.

Others will say, perhaps, that they do not believe in denominational missionary magazines. They prefer a broader outlook in the missionary field. Such ones are often so overwhelmed by the breadth of the outlook that it seems to them useless to begin work in one little corner of the great field. Thus their individual effort is lost. On the other hand, he who supports his own denominational paper becomes interested in the success of one branch of the work, and begins to take a share in it. Then, as a worker for the same great end, he finds he has an increased interest in what other denominations are doing. Others still recognize the need of a paper devoted to denominational work, but pass unfriendly criticism on the magazine itself. How is the HELPER to be made stronger? Not by ignoring its existence. Not by subscribing for it and then omitting to refund the annual half-dollar. But by recognizing the fact that the HELPER meets an undeniable need; by a

hearty financial support which will enable the magazine to make desired improvements and forbid the possibility of its being crippled by a weight of debt ; by prompt and generous payment of subscriptions, and zeal in securing new subscribers.

Let not another year show an arrearage of \$75 among regular subscribers, and let the present year show a lengthening of the subscription list. Encourage this brave HELPER by a hearty support, and you will profit by its increase in strength.

The words of Mrs. Brewster in her first editorial, January, 1878, are so strong and true that I give them here. She says, "I send you the first number of the MISSIONARY HELPER. It comes to you asking to be received into your hearts and used as though all your own. It has been born of a positive conviction that the dear Master whom we serve wants just this work undertaken. Voices from the East and West have said, 'We need you'; while from over the seas there comes constantly the cry, 'Tell the women of the churches that we sit in darkness.' Will you not so give aid and comfort to this little one that it may become nurtured by your prayers and sympathies and material aid, a real power in the work to which God has called the women of this denomination? If you shall help it and God shall help it, IT WILL SUCCEED."

DORA JOREAN.

GONE.

"Another hand is beckoning on,
Another call is given,
And glows once more with angel feet
The path that reaches heaven."

Tears come unbidden as we read the record, "Sarah Swift Clark, born at Winslow, Me., Jan. 29, 1836 ; died at Wentworth, N. H., Jan. 18, 1894. She was the beloved wife of Rev. S. G. Clark, to whom she was married Nov. 25, 1875. In her death not only her husband and those immediately connected with her have experienced a great loss, but the denomination with which she labored so faithfully.

I became acquainted with Mrs. Clark soon after their settlement in Parsonsfield, and was drawn to her by the sweetness and strength of her character. She needed no invitation to join our Woman's Missionary work; and we soon perceived that we had gained not only a faithful but a wise and strong helper. She had been a laborer among the poor and outcast in New York, and brought to the work the experience she had gained. She saw what must be done, and without counting the cost of time, of wearying toil, and of money ill afforded, she did it with her might. Though always sorely pressed by the difficulties of her work she would not be discouraged. The Maine Western Y. M. felt her quickening impulse. The children learned to love her, and to love the cause for which she labored; and many hearts bear the impress of her quiet, loving zeal.

The Normal Lesson Leaflets were her thought, and owe their existence to her self-sacrifice. She offered to bear the expense of their publication. She said, "The children *must be taught*. They *must know about* our mission field. *They must* understand our work, and then they will love it."

Mrs. Clark was so modest, so quiet, so unobtrusive, that none knew her worth except those who were intimate with her. While we grieve for our loss we say, "Blessed are the dead that die in the Lord."

V. G. RAMSEY.

PIONEER MISSIONARIES OF THE METHODIST WOMAN'S MISSIONARY SOCIETY.

THE Methodist Woman's Missionary Society was organized in Boston, March, 1869. At a following meeting shortly afterward, the name of Miss Isabella Thoburn, sister of the widely known Bishop Thoburn, was presented as a candidate. "Not twenty women," it is said, "were present, and not \$300 in the treasury, scarcely enough for an outfit." No wonder "they shrank from the responsibility and for a while sat silent. Some said it was presumption. Finally Mrs. E. F. Porter

arose, and with thrilling earnestness spoke of the needs of the heathen and the fitness of the candidate. 'Shall we lose her,' she asked, 'because we have not the needed money in our hands?' No, let us walk the streets of Boston in our calico gowns, and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Thoburn as our missionary to India." The motion was carried. In September following Miss Clara Swain, M. D., was presented as a candidate, and again it took heroic faith to say at that time that they would accept her. But they did, and on Nov. 3 Miss Thoburn and Miss Swain sailed from New York, and arrived in Calcutta in January, 1870. Miss Thoburn was stationed at Lucknow, a place on the river Ganges of great historic interest. She commenced a school with six girls, which after twenty years of faithful toil has culminated in the first Christian college for native women in the Indian Empire. Miss Swain is said to be the first medical woman missionary sent to Asia. She inaugurated woman's medical missionary work in Bareilly—a work which has a most remarkable development. Ten years ago she accepted a call as physician to the palace of the Raja of Kutri, where she has established Christian schools and done a grand work.

The record of the work of the Methodist Woman's Missionary Society is a brilliant one, and its success phenomenal. Two hundred and thirty-five of its women have responded to its call and gone out to their sisters in heathendom, to tell them of the world's Redeemer. The society is celebrating its twenty-fifth anniversary by an effort to raise this year a silver thank offering of \$250,000. God's blessing will reward their faith and courage.

M. M. H. HILLS.

" Our little systems have their day,
They have their day and cease to be ;
They are but broken lights of thee,
And thou, O Lord, art more than they."

TREASURER'S NOTES.

THE month of March has been a very quiet one. Naturally the receipts have been small. We expect, however, by the close of the third quarter, May 31, to have enough in the treasury. We ought to have more than enough, with the aid of the thank offering, to pay the quarter's bills. The thank offering last year amounted to between \$700 and \$800. May we not on our twenty-first birthday get a round \$1000? We need it in addition to our regular contributions, in order that the increased appropriations this year may be met. Let us remember that our thank offering can be used for special departments of work, if so designated.

Mrs. L. G. Clark, well known to some of the missionary workers in Maine, and to those interested in the Normal missionary work at Ocean Park, remembered the Woman's Society in her last will, by a gift of \$100 to the treasurer, to be used by her for extra work in Sinclair Orphanage, "as she deems best."

The last half of the bequest of Rev. Silas Curtis, \$500, will be reserved probably for a Curtis Fund, the income to be used for some department of the work, if we only have money enough in addition to meet the year's bills. New Hampshire, to whom his memory is dear, and all interested in Curtis Home, Ocean Park, will help, we trust, in making this possible. Very likely such a fund would be increased in the future by parties especially interested in it.

Miss Coombs, who has been about eleven years in India, is homeward bound in a sailing vessel, which, through the kindness of the captain, reduces her traveling expenses. Probably they will not be more than \$100. Very likely her friends may wish to contribute towards these expenses. The treasurer will be pleased to receive gifts for them, and give credit in the monthly receipts.

"SUCCESS treads on the heel of every right effort."

FROM THE FIELD.

AT NIGHTFALL.

BY HARRIET P. PHILLIPS.

ANOTHER day's labor is ended,
The shadows are gathering fast;
On the terrace I sit in the gloaming,
And think of the days that are past,
The years so crowded with mercies,
With blessings all undeserved,
And I wonder the love of my Father
From his wayward child ne'er has swerved.

I thank him for home and its comforts
In this far away heathen land;
For friends that are loving and faithful,
For work that enlists heart and hand.
But, more than for all other blessings,
I thank him beyond compare,
For his wonderful love that sought me
And won me his heaven to share.

A love so tender and faithful
That when I have wayward been,
Forgetful of all his great mercies
And lured away into sin,
Not in peace has he left me to wander,
But mingled with bitter the sweet,
Till I've sought him with tears of contrition
And knelt at his wounded feet.

O blessed, O precious Redeemer!
My wonderful Lover and Friend!
No human love e'er was so tender,
So mighty, so true to the end!
A love that awakens a longing,

A hung'ring and thirsting to be
Made perfect with his own beauty—
His comeliness put upon me.

As here I sit in the twilight,
The after glow red'ning the sky,
The soft, purple haze on the hill-tops,
And watch the day peacefully die,
T'his wonderful love infolds me,
And gratitude wells within;
The peace of God is about me,
And banished the vain world's din.

Balasure, Feb. 22, 1894.

CORRESPONDENCE.

BALASURE, Feb. 19, 1894.

DEAR "HELPER":

I should have written to you two or three months ago, but my health did not permit.

In my last letter I wrote of attending the Jellasure Q. M. As I said, the meeting was turned into a revival meeting, only the necessary business being done, so as to give time for the more important work of saving souls.

There was great interest in the special meetings. There were few backsliders but were brought back, and the rest were saved during the week of meetings following the Q. M. A good number sought Christ for the first time, and all our hearts were greatly rejoiced.

On our way up to Jellasure a little incident occurred that may interest some. One evening, just before dark, one of our boatmen began acting very strangely. He was in the little room where they kept their things, and when one of the men went near the place he raved like a mad man. He said an evil spirit had got hold of him, and the other men also believed he was possessed by one, and dared not go into the room. After he had been there an hour or more he wanted some water to drink, and was told to come out and get it; he took

hold of a rope and they pulled him out ; all the time he was making a great outcry and saying that the ghosts had him and were trying to bury him alive ; after he came up on the deck he lay down as if insensible, and they called for some smelling-salts. These suddenly revived him, and he threw himself about in a lively manner. Next they called for a shoe, which was given them, and this crazy fellow took it in his mouth, and, going on all fours like a dog, jumped on the bank, dropped the shoe, and blew into it ; then the ghost was gone into the shoe and the man was himself again, but was outcast so he could not eat with the others until he had gone through with some performance to make him all right again. He ate some food that night prepared by our cook, and after that ate by himself for a long time. He and the other boatmen firmly believed that he was possessed by an evil spirit, and that it left him when he blew into the shoe. These people have strange superstitions, many of which we know nothing about until we occasionally come across them.

In November we came to Balasore for our Y. M. While driving up from the boat landing we saw a strange sight ; near a large tank a hundred or more holy (?) men were encamped. It is not an unusual sight to see one or two of these creatures camped by the roadside or stopping in the bazaar, but to see so many, and all of them with strange umbrella-like tents, was unusual. These men were for the most part dressed in ashes, and their uncombed hair was allowed to grow long with a dressing of ashes applied to it.

One man close by the road had a bed of spikes, upon which he sometimes reclined to gain some fancied good in the next world. The Hindus consider these men to be almost gods, and give them money and food, so that they eat of the fat of the land and receive the adoration of the people.

What a sensation would have been made if several of these devotees could have been placed on the platform of the Congress of Religions before the people ! No one can have much

idea what popular Hinduism is without a knowledge of these men. From what I have read of the Congress I do not think those who attended could have received any practical idea of the workings of the Eastern religions, as only fine theories were given there.

Our Y. M. was very well attended by both missionaries and native Christians. All of the former in the country were present and a larger delegation from the native churches than ever before. It was full of interest. It was decided that we spend part of our time in Balasore this year, and that Mr. Coldren should hold special meetings with all the churches of Balasore District. Almost every evening and some mornings in January there were meetings here. Many were revived and some sought Christ for the first time. There was much interest among the young people, for which we are very thankful. To-day Mr. Coldren started to hold special meetings in Santipore.

E. L. COLDREN.

INDIA LETTER.

DELHI, March 5, 1894.

SINCE writing you last month I have been to our two dear old homes, Midnapore and Bhimpore. Unwritten lives have formed the fiber and sinew of all that survives of the past ages. Unspoken words bear a truer spirit impress than uttered ones, and there is a heart life and a heart love infinitely more expressive than either. Hence the less we say about these two places, so replete with sacred memories, the better.

But O what changes! Some of them most blessed. The little seedlings, whose tiny shoots we watched and watered waved us a hearty welcome with great branches far above our heads, and we walked in their delightful shade. Little orphan girls snatched from the terrible famine of 1866, and wild boys from the jungles and village schools gathered into the churches, come to meet us with their large Christian families, beautiful "olive plants" indeed to us.

Some of the young men seem so strong in the strength of the Lord ! While talking with Sachi, the pastor of the Midnapore church, we felt that we were in the shadow of a "great rock in a weary land," and that he had been "apart for awhile, resting in the light of a Father's smile," until his own soul fairly glowed with heavenly love and made his very existence a blessing. Randall, the sterling business man in the printing house, is doing credit to his Christian manhood. A heathen man had just laid at his feet a bribe of 300 rupees, which he instantly kicked out of doors, telling the man to be gone until he had something good to say to him. The case was in court the day we were there. Randall said, "With great pain I found salvation, shall I sell it for 300 rupees?"

The school for Christian children is as beautiful and helpful as ever. Time fails to tell of the Sabbath-school, Bible school, little schools, and zenanas. The young men's society is full of promise. Old hardened sinners who were church-members years ago, but had wandered away, have returned, and are doing a blessed work in the church now. Two of our bright young men are lepers; worse infinitely, men and women on whom much labor has been bestowed are spreading a contagion more deadly than leprosy. But there are promises on which the faithful may stand and stretch out the saving hand to even these. How we miss the senior missionaries here. But the young doctor wears the mantle of each gracefully.

The Bhimpore church and the branch churches in the jungle are growing well. In the midst of the Bhimpore chapel a basket is placed every Sunday, into which many an offering goes even from those who have nothing but rice to give. Their giving seems largely the secret of their life. The orphanage or school called "our family" is one fond parents may well be proud of. The Bhimpore pastor has an enviable hold on his people, to whom he preaches in Santal.

More than once, dear little HELPER, you have heard and answered our call for help. Hear our plea that doctors at

Midnapore and Bhimpore may be so relieved from other duties that they can have all the time for their *own fields*. What fields! To whom are such fields open? Talk of "open doors"! To every Christian doctor there are *open hearts*. Every pain soothed, every cure effected, arouses a benumbed intellect, opens a closed heart, and brings a soul into touch with salvation, if the doctor sees his opportunity. As I have just seen the young doctors at Delhi and Ludiana giving their *whole* time to seizing these opportunities, which they have found is far too little, a great longing has come to see our devoted doctors provided with hospitals and many other urgent necessities to carry on medical work successfully, and then allowed to spend and be spent for the crowds physically and spiritually perishing, and to whom no other helper or healer may ever be sent, and into whose tempest-tossed souls they can whisper "Peace, eternal peace."

Any policy which robs a doctor of his precious time and influence must be a criminal waste. M. R. PHILLIPS.

PRACTICAL CHRISTIAN LIVING.

AS A LITTLE CHILD.

"Except ye become as little children ye cannot enter the kingdom of heaven."

"A S a little child, as a little child!
Then how can I enter in?

I am scarred and hardened and soul-defiled,
With traces of sorrow and sin.

Can I turn backward the tide of years
And wake my dead youth at thy will?"

"Nay, but thou canst, with thy grief and thy fears,
Creep into My arms and be still."

"I know that the lambs in the heavenly fold
Are sheltered and kept in Thy heart;
But I—I am old, and the gray from the gold
Has bidden all brightness depart.

The gladness of youth, the faith and the truth,
Lie withered or shrouded in dust."

"Thou'rt emptied at length of thy treacherous strength;
Creep into My arms now—and trust."

"Is it true? can I share with the little ones there
A child's happy rest on Thy breast?"

"Aye, the tenderest care will answer thy prayer,
My love is for thee as the rest.

It will quiet thy fears, will wipe away tears—
Thy murmurs shall soften to psalms,
Thy sorrows shall seem but a feverish dream,
In the rest—in the rest in My arms.

"Thus tenderly held, the heart that rebelled
Shall cling to My hand, though it smite;
Shall find in my rod the love of its God,
My statutes its songs in the night.
And whiter than snow shall the stained life grow,
'Neath the touch of a love undefiled,
And the thrones of forgiven at the portals of heaven
Shall welcome one more little child."

THE CHILDREN'S CENTURY.

"THERE'S nothing so nice as mammas!" once wrote a loving-hearted little girl in Ohio; and I dare say many a "mamma" has thought, "There's nothing so nice as my babies, my sweet little children!" I have none of my very own, but I've shared the sweetness of other people's babies many times, having begun away back, when only twelve years old, with my own sweet baby brother, who so soon went to be with the dear Lord. My work has been with children and for children for so many years that I think I enjoy it better than any other kind, and perhaps can do it better than I can anything else. Yet, woman though I am, the wonderful sympathy for child-life shown in the letters of "the good bishop," Phillips Brooks, to his nieces was a marvelous revelation to me. I think one would be safe in saying that not one father in five

thousand would ever dream of writing, even to his own children, such delicious child-like letters as were written to his nieces by this great-hearted man who never had wife or child of his own! Happy children to have had such an uncle! Why is it—why is it—that, during all these centuries since the great Child-Lover took the little ones in his arms, and, blessing them, placed them as patterns for all who would inherit his kingdom, his followers as a body have been asleep to the incalculable importance of a close, loving sympathy between parents, guardians, teachers—whoever has the care of children—and the children themselves! A mother's love is always spoken of as the holiest, deepest, most enduring of all earthly loves; but how many mothers are there, who, notwithstanding their love, know really nothing of the inmost thoughts of their children? Mothers to whom, their children rarely or never confide their pet plans, with whom they never discuss their special friends? How I wish I could induce every mother under whose eyes these words may fall, especially every one who grieves because her children are wayward, to get and read, if she has not already done so, a little book I have just been reading, entitled, "Unanswered Prayers."* Read it, dear mothers, and see if you cannot learn *why* your prayers have not been answered! Read it and see if there is not yet hope for you and the little ones God has given you! Read it and take warning, read it and gather hope and courage!

Thank God for Christian Endeavor, and for everything that means Christian Endeavor, by whatever name it is called. The nineteenth has been called the Woman's Century, because it has brought to her greater blessings than all the ages that preceded. God grant that for a like reason the twentieth may be called the "Children's Century." Indeed, one might say that *because* this is Woman's Century the next is *sure* to be the Children's. Let mothers and *fathers* and the church win the children, and

* "Unanswered Prayer," by Mrs. S. M. I. Henry. Published by Wom. Temp. Pr. Asso., The Temple, Chicago.

they may soon shout "Hallelujah!" that the world is won and the Lord has come indeed!

What are parties, calls, or any and *all* social engagements as compared with a mother's duties to her children! And what are all the pleasures of society combined as compared with the blessed joy of a mother whose children's hearts are her very own, every one of whom will declare, "There's nothing in all the world so nice as mammas!"

H. P. PHILLIPS.

Balasore, Dec. 12, 1893.

THE WOMAN'S CONVENTION.

THE Woman's Convention at Ocean Park is to be held Aug. 13, 14. The committee announces it thus early so that the workers may have time for arranging to be present. We have made special efforts to prepare a program suited to the needs of all interested in missionary work, and woman's work in general. But it is a program that depends on the presence of women actively interested in these things to make it a success.

Just now we wish to call attention to the two afternoons of the convention. Monday afternoon, Aug. 13, there will be a question box, for which questions have already been solicited through the HELPER relative to woman and woman's work.

Miss Coombs, now on her way home from India, is expected to be present. If she is we hope all who wish to ask her questions relative to the work in India will avail themselves of the opportunity. Miss M. Jennie Baker, in charge of the department of domestic science at Storer College, is also to be present, and no doubt she will gladly be questioned about this very interesting department of our work. She is also to give lessons in cooking during the week beginning Aug. 13.

If any one wishes to ask these questions in advance please send them to Laura A. DeMeritte, Dover, N. H., who has the charge of this service. If some of the questions on general subjects can be assigned before the time of the meeting it will

add to its interest. This exercise will close with a short parliamentary drill by Mrs. E. B. Cheney. We all know how bright and interesting a drill is when conducted by Mrs. Cheney.

Tuesday afternoon, Aug. 14, the New England Missionary Workers' Conference, in charge of Mrs. Ella H. Andrews, president of the R. I. Association Woman's Missionary Society.

As the name indicates it is a conference for workers, and if it is interesting and helpful there must be present a good representation of officers of local, Quarterly Meeting, and state societies.

All the meetings of the convention are free, the Educational Bureau, under whose auspices the convention is held, depending on membership fees, collections, and the income of Curtis Home to meet expenses.

The one thing our conventions in the past have lacked, has been the women—our home workers—for the benefit of whom they have been especially arranged. This year we look for a larger attendance.

FOR THE COMMITTEE.

THE MULTITUDE FED.

VISIONS are seen in our every day life, under certain favorable conditions, and Ocean Park has been, and still is, a choice spot for their development. These have been first revealed to women; being disclosed to their comrades, the men have asked, "Shall we undertake the realizing of these now, or leave the work for others?" and they have been answered, "Now is the good time, and our hands will unite with yours in bringing this bit of heaven down to earth."

It was on a rainy day in a business meeting of the Ocean Park Educational Bureau, last August, that a vision appeared of multitudes being fed with wholesome food at reasonable rates, with a prospect of added rest for mothers during their summer beside the sea. In the midst of the rain a brother and sister, individuals of an exceedingly practical bent of mind, hurried by train to Lewiston, to secure the refusal of the

Ryerson cottage as a home for the vision ; moneyless but not faithless they succeeded in their quest.

Long ladders must be climbed round by round, before castles in the air can be transferred to *terra firma*. Together the men and women of the Educational Bureau have climbed five hundred ladder rounds this winter, each round representing one dollar of the note given as one-half payment for Blake Industrial.

As Curtis-Home has been a memorial building so is this to be, only this will be set apart as a remembrance of workers still among us as well as of those at rest. Mrs. Sinclair has given fifty dollars for naming the north-west room, Mr. Connor the same for the southwest room, and the friends of Rev. and Mrs. J. A. Lowell are expecting to name one of the upper rooms. The rear rooms on the first floor over the basement are to be consecrated to our dear sister, Mrs. M. M. H. Hills. As her heart has opened widely to all of our benevolent and educational work, especially as they are represented by Bates College, and as she has been for many years a laborer in the W. C. T. U., we hope that all the recipients of her love and interest will be glad to share in this remembrance.

The cost of purchasing these rooms is reckoned at not less than seventy-five dollars, and the repairing and furnishing at one hundred and twenty-five. It is proposed to divide this into two hundred one dollar shares.

Already the W. M. S. of New Hampton, N. H., has paid for ten of these shares, other amounts have been raised for this purpose in Cape Elizabeth and Portland, Me., and in Dover, N. H.

The names of donors with number of shares taken will be framed and hung upon the wall of the Hills dining-room in Blake Industrial.

All interested in this work can learn more by correspondence with the writer. Contributions may be sent to Mrs. M. G. Osgood, Alton, N. H.

E. D. JORD N.

Limerick, Me.

WHAT STORER IS DOING.

[The following letter from Coralie L. Franklin, furnished the *Storer Record*, will be read with interest by her many friends.—ED.]

NATIONAL HOME, WASHINGTON, D. C., Feb. 14, 1894.

The Chautauquan for October, '93, contained an article on the "Southern Negro Woman" which drew my thoughts to the girls of Storer. "The soul of civilization," writes Olive Jefferson, "is incarnate in womankind, and the type finally assumed by any race of people or national order of society can be best prophesied by a careful study of its superior womanhood." How hopeful the future looked to me as I thought of the many superior women of our own peculiar "national order of society" it has been my privilege to meet! Directly I bethought me of the large number of young women who have been students at Storer, and a grateful feeling rose in my heart because I felt that I could say honestly to myself that some of them at least, are representatives of a superior womanhood, and must finally help to fix a type that may not be regarded as inferior to any other in our national citizenship. It is a wise philanthropy which has led the F. B. Woman's Missionary Society to be so constantly mindful of the needs of their less fortunate sisters—for Olive Jefferson is right, and the salvation of the race is largely dependent upon its women. Were I to conduct an educational campaign in behalf of the colored people throughout the South I would lay down the careful training of the girls as the basis of the struggle.

Side by side with me from day to day works one of our graduates. She is in many ways an honor to the womanhood of the school; painstaking and self-forgetful, no occasion ever brings a trial, no matter how severe or unexpected, which she is not ready to share patiently and helpfully. To the oft-repeated inquiry of "Where did you get her?" I am always proud to answer, "She is a former pupil of mine." Not many squares away is another Storer girl, "night nurse" in one of the largest hospitals in the city. A few weeks ago I had the

opportunity of observing her while "on duty." The "hard times" are nowhere more cruelly emphasized than in hospitals where the suffering poor can be cared for without pay. Such institutions are filled to overflowing. On this particular night each of the thirty cots in the long ward held an occupant. As I watched the nurse go from one to another, arranging a pillow here and administering a medicine there, I was surprised to see with what ease and readiness she performed this most difficult task of dividing her time among young and old, black and white, querulous, hypochondriac, and dying patients; and again I was proud of one of "our girls."

True lasting service to our fellow creatures far outweighs in value brilliant scholarship or the passing popularity of school days, and the man or woman who contributes so much to the world reflects lasting credit upon the *alma mater* that has equipped that one for the struggle.

The mighty onus of oppression and shame that rests upon the colored people is subjected to a strong upheaval whenever the public is brought face to face with successful achievement along any line of honest labor.

I am busy and happy in my new field of labor. In spirit I mingle with teachers and pupils of you each day. Whatever of discouragement or distress may come to you I share with you, and whatever of success or encouragement is yours is mine also.

NAMES OF DONORS FOR THE BLAKE INDUSTRIAL, OCEAN PARK, ME.

Dea. Jesse Blake, \$300; Mrs. O. E. Sinclair, \$50; Mr. C. W. Talpey, \$25; Rev. L. Dexter, \$12.50; Mrs. H. K. Jordan, \$5; Miss E. L. Jordan, \$5; Prof. G. C. Chase, \$5; Mr. J. C. Connor, \$50; Mrs. E. D. Orr, \$5; Miss H. A. Deering, \$5; Mrs. Z. J. Wheeler, \$5; Mrs. E. D. Jordan, 25; Miss Marcia Burbank, \$5. Total, \$497.50.

MARY G. OSGOOD,

Treas. of Educational Bureau.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1894.

January, The World; *February*, China; *March*, Mexico; *April*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Protestant Europe; *November*, South America; *December*, United States.

PROGRAM FOR JUNE.

THE subject for May, Malaysia, was crowded out by the thank offering program. The Micronesian group adjoins the Malaysian, a part of the Pacific islands. The dialogue on Micronesia in this number brings out in an interesting way the work, of which less has been known than of most mission fields.

We suggest therefore that where practicable some young ladies of the A. C. F. or C. E. society be invited to be present at the Auxiliary meetings and read or recite the different parts of the dialogue. This will interest the young people and link their work with ours. If this does not seem best the parts in the dialogue can be taken by different ladies in the Auxiliary.

As a *subject for discussion* we suggest "Our Children," the basis to be the article by Miss Hattie P. Phillips, in "Practical Christian Living."

OVER the triple doorways of the cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realize always these three truths, we shall not let trifles trouble us, nor be interested so much in the passing pageants of the hour. We shall live as we do not now for the permanent and the eternal.—*Selected.*

WORDS FROM HOME WORKERS.

INDIANA.—The W. M. S. met in connection with the La Grange Q. M., held with the Wawaka church, Feb. 3, 1894. Meeting called to order by the president, Mrs. Stoler. Prayer by Sister Shaw. It was voted that one-fifth of our missionary money go to help Sister Minnie Frisby in securing an education at Hillsdale as a missionary. Money received from the churches: Wawaka \$5.50, Hawpatch \$2.50, Pleasant Ridge \$2.50, Jones Chapel 50 cents, Rome City for home missions 25 cents. The evening meeting was called to order by the president, and the following program was given: Singing by the choir, reading of the Scriptures, prayer by Rev. Van Wormer of Michigan. Recitations: "A Good Beginning," by Jennie Harck; "When Will the World Belong to Jesus," by Minnie Chabold; and one by Lizzie Stewart; essay by Ida Frick; declamation by Emma Portner; memorial by Mrs. Frick; essay, "A Christian Land," by Mrs. M. E. Golden. Five minute speeches: Rev's Ford, Van Wormer, and Tucker; remarks by the president; a sermon by little Ella Zimmerman. Collection \$3.53. Benediction by Rev. H. W. Vaughn.

MRS. M. E. GOLDEN, *Sec. Pro. Tem.*

P. S.—At our last Q. M. we sent to Bro. Given \$30 for the outfit of the missionaries. LIB. VAUGHN, *Sec. and Treas.*

MICHIGAN.—The roth anniversary of the Batavia Auxiliary was celebrated with appropriate exercises on Sunday evening, Feb. 25. Miss Lizzie Moody of Hillsdale, home missionary, delivered a practical, helpful address on "Missionary Work." that was greatly appreciated by a large audience. A review of the ten years since this W. M. S. was formed in Batavia revealed the fact that, under the divine guidance of Him who giveth the "inheritance," it has been a powerful factor for good within the borders of this little community. At the close

of the first five years we find a complete statement of its social, spiritual, and financial basis up to date, furnished by the then secretary (at present our beloved president), Mrs. C. H. Austin, from which we make the following extracts: Five public and 71 regular meetings were held, with an aggregate attendance of 1407, or an average of 20. Moneys received, \$258.31. Disbursements \$238.99, with a balance in treasury of \$19.32. The history of the past five years was marked by the same steady advancement in spirituality, prosperity, and improvement. Three public, 5 special, and 67 regular meetings were held, in which the aggregate attendance was 1493, or an increase of 116 over the first five years, with an average of 23 to 20.

The report of our worthy treasurer, Mrs. G. D. Lockwood, shows a like increase in the state of the society's finances. Net earnings 427.78; expenditures \$306.74; total amount of money received during the past year \$100.17; disbursements \$120.56; balance in treasury \$61.08. During the past year 14 persons have been taken into active membership, while we sadly chronicle the death of two. Members at the beginning of 1894, 52. Aside from the foreign and home mission calls for help in 1893 the society has papered the home church, purchased an elegant new carpet for rostrum, new shades for windows, contributed to pastor's salary, and assisted in purchasing a large number of hymn books for choir and church purposes. We can but thank the dear Lord for raising up unto this little band of Christian workers many kindly disposed friends, who have nobly aided and assisted them in their worthy efforts to do good even unto all God's children.

COR. SEC.

NEW YORK.—*Poland.* Our society has been busy repairing and making clothing for the poor this winter. They have assisted in filling ten barrels of clothing and bedding since last fall. Two barrels were sent to one of our colored ministers, recommended by President Brackett, three barrels to the flower

mission in New York City, and five to Miss Clara Barton at Beaufort, S. C. We also took a collection in church of \$10 for the same cause. Last week we had a missionary tea, at which we made about \$20, to be used in our home work. We have also sent \$15 for the last remittance for foreign work which has been reported.

MRS. K. V. SPRAGUE.

SOUTH DAKOTA.—The W. M. S. of the South Dakota Q. M. met in connection with the Q. M. at Valley Springs, March 10, 1894. The meeting was of much interest, although saddened by the fact that one of our most efficient workers, Mrs. A. R. Toothacre, is soon to leave us. The reports from the Auxiliaries were encouraging, especially the one from Sioux Falls, they having raised over \$30 during the last quarter. At the public meeting presided over by the president, Mrs. P. E. Cook, the following program was presented: Scripture reading, Mrs. Marsden; prayer, Mrs. A. R. Toothacre; paper by Mrs. Hewes, read by Allie Coates; duet, Mrs. Toothacre and Miss M. Love; paper, Miss Palmer; select reading, Mrs. Toothacre; recitation, Miss Stone; solo, little Lelia Warren; select reading, Mrs. Eva Warren; solo, Rev. J. P. Hewes; recitation by eight little girls. Collection \$2.59. Resolutions were adopted expressing heartfelt regret that Mrs. A. R. Toothacre is to leave the Quarterly Meeting, and saying, "We have ever found in her a true and devoted follower of Christ, and an efficient worker in his vineyard. As such we pray God's choicest blessings to follow her wherever she may go."

NEW HAMPSHIRE.—In response to "call to prayer" women of the New Durham and Rockingham Q. M's met in convention at the True Memorial church in Rochester Feb. 22. Earnest prayer, encouraging reports, comparison of methods, and plans for more effective work were some of the features which filled the day with interest. A very able and practical paper was read by Mrs. Lizzie Otis. Collection \$14.50. A permanent organization is contemplated. MARY G. OSGOOD, *Sec.*

IN MEMORIAM.

Sister Sarah Collett Copeland passed from labor to reward at her home near Wawaka, Ind., Dec. 3, 1893, aged 70 years, 3 months, 3 days. She was a faithful Christian from her youth. She was not only loved by companion and children, but by all who knew her. Her Christian example is worthy of imitation by all. Resolutions were passed at the La Grange Q. M.: "That in her death the W. M. S. has sustained an irreparable loss, but, recognizing the goodness and power of Him who is too wise to err and too good to do wrong, we bow submissively to his divine will"; and extending sympathy to the bereaved companion and children.

Resolutions were also passed by the Parsonsfield, Me., Q. M., expressing grief at parting with that noble Christian worker, Mrs. L. G. Clark, whose work in organizing, aiding and strengthening Auxiliaries had proved her value. The resolutions give a most tender tribute to her memory. See Mrs. Ramsey's memorial words in this number.

OUR YOUNG PEOPLE.

ETHEL'S MISSIONARY OFFERING.

BY E. C. M.

ONLY a very small girl am I,
And a very small offering I bring;
Yet it shows my love for the Master's cause,
And for Christ our Saviour and King.

Christ loved the children while on earth,
He cared for and blessed them too;
And tiny and small though we may be,
He has left us a work to do.

"Suffer the children to come unto Me"
Means the heathen ones just as well;
Yet how they will ever reach his arms
I am sure I cannot tell.

Unless we children here at home
Shall save our pennies too,
So I didn't spend these for candy,
As I had meant to do.

But I've saved, and saved, and saved them
Since one week ago to day;
Now I hope they'll help to open
For some heathen child the way

Up to heaven, that bright city,
Where our Saviour reigns above;
He who keeps us from all evil
By his own redeeming love.

LETTER FROM BUFFALO.

THE Star and Crescent Mission Band of the First Free Baptist church of Buffalo was organized six years ago with five members, but we have now enrolled in our society thirty-two members. Since its organization the Band has raised \$190; \$58 of which we have spent for foreign missionary work and \$72 for home. The officers of our society are president, vice-president, recording secretary, corresponding secretary, treasurer, and organist.

The meetings, which are held Saturday afternoons, are called to order by the president, followed by the opening exercises, singing, Scripture reading, and prayers. The business of the society is transacted, and the members then spend an hour in sewing, after which we have our closing exercises, singing, prayer, and benediction. A year ago last September our Band sent a box filled with various articles to Mr. Hallam, and we are now making articles for another box to send to him.

At the convention of the Free Baptists held at Buffalo last October one of the delegates spoke of Miss Barnes, who was to be sent to India as the children's missionary, and at our meeting we voted to give \$25 toward her salary. Four ways were proposed in which to raise this money; one was to make articles and sell them, the second to give the members mite-

boxes which were to be returned at the end of the month, the third was to have an experience meeting and each one tell how they earned their money, and the fourth and last to let each subscribe a certain amount which she is to pay in a month from the time subscribed. All these ways but the last we have already tried, and have raised \$20 of the \$25.

About one year ago the society started a Junior Mission Band for those under twelve years of age, and that society has now thirty members. We would be glad to see accounts of other Mission Bands, as we might get some suggestions from them for ourselves.

JESSIE THAYER. *Cor. Sec.*

THE YOUNG PEOPLE AT WORK.

A "BAND of Hope" at Church's Corners, Mich., sends us four dollars for Miss Barnes's salary, the same being the receipts of a concert.

A lady of Mattawan, Mich., says, "I spoke to our little Sunday-school about Miss Barnes, the children's missionary; and they herewith send \$2.50 for her."

The Havelock Union Sunday-school, Iowa, sends \$1 from their birthday fund, which they hope to increase each quarter. The Lincoln Sunday-school, Neb., contributes \$1.50, both of which are for Miss Barnes.

The children's Mission Band at Tamaroa, Ill., sends money for the support of Rutner, a teacher at Balasore, and they say, "As we have undertaken her support we will try very hard to raise the stated amount." We think these young people know what "try, try again" means.

TREASURER.

DIALOGUE ON MICRONESIA.

BY DORA ANNA SRIENER.

[Persons: Askew and Essie, zealous, well informed on the work in Micronesia; Carrie, rather indifferent, informed only on the *Morning Star*; Ella, almost wholly ignorant of Micronesian missions.]

Time, fifteen minutes.]

Essie.—Carrie, what do you think is the hardest place for missionaries nowadays?

Carrie.—I don't think they have very hard times anywhere. They aren't often persecuted now as they used to be. The climate too and scenery, in Japan and some parts of Africa for instance, are delightful. I wouldn't mind going myself, just to see the world.

Ella.—O Carrie, how can you talk so! What do you call the *hardest* place? There must be degrees, even if none are so hard as formerly.

Carrie.—Well, I'll say Africa, because some do die of fevers, and there is still danger once in a while of being murdered, like Bishop Hannington.

Askew.—I say Micronesia, because life is endangered by an insufficient quantity of nourishing food as surely as by assassination, and they are so far out of track of trading vessels that they are almost prisoners, with scarcely any opportunity of leaving if health fails, or of securing news of friends oftener than once a year. Just think, when the mission was first formed, the mother of one of the missionaries had been dead *two* years before he heard of it!

Carrie.—You seem to know considerable about Micronesia. I don't believe I do. I have only the vaguest idea where the islands are. How did you come to know so much?

Askew.—One of my old teachers went as missionary to Micronesia, so I became interested. Then don't you remember the subject came up in our King's Daughters Circle recently, and set me to reading.

Ella.—What was your teacher's name?

Askew.—Miss Rose Kinney; see, here is the island to which she went—Ruk, one of the Caroline Islands. [Pointing to the islands on a map.]

Ella.—How many islands! Are there missionaries on each?

Essie.—Was Ruk the first mission station?

Carrie.—How far apart are the missionaries? Do they see each other often?

Askew.—Dear me! how many different questions you do ask; Essie, you must help me answer, I cannot remember everything and you have been reading too. I know there are not missionaries on every island, by any means, but I am not sure just which ones are missionaries' homes. Can you tell, Essie?

Essie.—That is easy to remember, because there are only three with white missionaries right in the Caroline group, Ruk, Mokil, and Kusaie. (Points.) Soon after the mission was started Mr. and Mrs. Bingham went to Apaiany in the Gilbert Islands (here.) That was in 1853, and five years later others went to Ebour (see) in the Marshall group; but twenty years ago they gave up trying to live on these low islands, so many missionaries lost their lives or health from lack of proper food.

Ella.—Haven't these poor people been taught anything about Christ, then, for twenty years?

Essie.—O yes! missionaries go from this country on purpose to work for the inhabitants of one group or the other, but they all have to make their homes on the high islands of the Carolines, that is nearest these here at Kusaie.

Carrie.—I don't understand how they can do it when Kusaie is so far off.

Essie.—They have boarding schools and a training school, just for the Marshall and Gilbert Islanders. Missionaries visit these groups and bring back young people to attend those schools, and then by and by they go back to their own islands as Christians teachers. One of the missionaries, Mr. Walkup, I know, spends most of his time going among the different Gilbert Islands to advise these workers.

Ella.—I suppose the many different kinds of work carried on at Kusaie accounts for what I happened to notice in a mission calendar recently, that there are more American missionaries at Kusaie than at the other stations. All but three out of the eight of these are women; and, girls, I cannot find more than *one* doctor for the whole mission. I cannot understand why the American Board does not see that more of the Micronesian missionaries are doctors.

Carrie.—Why can't one doctor go from one island to the other two? That is the question I asked awhile ago; can't the missionaries see each other often?

Askew.—I don't believe they can. I have read of the *Morning Star* taking missionaries from one island to another for the annual meeting, and of the great joy the missionaries had in seeing the faces of companions again after a year's suspense.

Ella.—What is the *Morning Star*?

Carrie.—O, let me tell her that, let me tell her; I know, for I had shares in a *Morning Star*. It is the vessel that the mission had to have to go back and forth between Honolulu and these islands to bring mail and food, such as flour, rice, and sugar. The first ship was built in 1856, and the \$18,000 it cost was given by children. They were called stockholders if they paid ten cents, that was our share. Mrs. Greene and Miss Ballantine were stockholders in the first one, and Miss Ballantine in the second, that had to be made ten years later. My shares are in the last, built in 1884, after the second and third were wrecked.

Ella.—Were the ships steamboats?

Carrie.—This fourth one had some steam power to be used in case of necessity; the old ones were sail-boats hard to manage on those reefy coasts in storms, and becalmed days and days in quiet weather.

Essie.—I know the *Morning Star* can't stop to go back and forth among the missionaries, but it seems to me I have read something about two smaller boats for use just among the islands; I wonder if these do not carry messages among the missionaries?

Carrie.—I cannot tell you about that; the *Morning Star* is the beginning and end of my knowledge. Perhaps Askew knows.

Askew.—I have read of two boats recently built, the *Hiram Bingham* and the *Robert Logan*, but I don't believe the missionaries see much of each other by these. The *Bingham* is for Mr. Walkup's use in visiting the Gilbert Islands, so as to spend more time in each place than the *Morning Star* could spend, and the *Logan* is for similar use in the Ruk Archipelago.

Ella.—Wasn't it to Ruk you said your teacher went?

Essie.—Yes, it was; and I asked a question that hasn't been answered. Was Ruk the first mission station?

Askew.—No, Kusaie was the very first; Ruk is one of the latest. It was not till 1879 that any missionary went there to live, and no *white* missionary until Mr. and Mrs. Logan went in 1884.

Ella.—What do you mean by saying *white* missionaries? Were they not all white?

Askew.—No, some of those Hawaiians, against whom people have said so much lately, have been living as missionaries on the Gilbert and Marshall Islands from the very beginning. They work with the American missionaries, and can live where they cannot. These converts in the eastern part of Caroline group started their foreign missions, sometime between 1870 and '80, on Ruk, the Mortlocks, and other islands in the western part of the Carolines. About half the Micronesian inhabited islands are now occupied by these native workers, who are supervised by the white missionaries but supported by the particular church that sends them and by those to whom they are sent.

Carrie.—How good it is that the natives want to start foreign missions of their own. Why, it is just the ten-times-one idea of the King's Daughters, isn't it, in all mission work! Jews, like Paul, brought Christ's message to the Gentiles in Asia; these helped to take it into Europe. It was brought to America, Americans took it to the Hawaiians, they to Micronesia, and those of Micronesia who have heard are taking it to others.

Ella.—Life seems to be a little easier in Micronesia than it used to be, just as in other mission countries; but I wonder if the American missionaries are really happy. It must be dreadfully lonesome with nothing but water water everywhere, and so few companions near.

Essie.—Their letters do not sound as if they were unhappy.

Askew.—I think Mrs. Logan has had a hard time. The Logans tried once to live on one of the low islands of the Mortlock. The *Morning Star* was delayed by calms, their food grew scarce, and they had to leave on a little schooner that happened to pass, in order to save their lives at all. Then they had another voyage to Honolulu with Mr. Logan so ill they thought he would die, and food so low they almost starved. Mr. Logan did recover and went back to Micronesia. Then they went to live at Ruk, but in three years he was taken ill again. There was no doctor. Was it not dreadful for his wife! He died and she came home with her two children, but has gone back without them, and had charge of the Ruk training school for girls of the Carolines.

Carrie.—Poor woman! I do not wonder she feels sad. It must be hard to work there without her husband, and separated from her children.

Askew.—But she isn't sad all the time. I have read of her telling, since going back this last time, how pleasant it is to see the people grow and the wild look leave their faces.

Essie.—I suppose the saddest things in their lives are disappointments in the work—the cases where the women converts won't give up making themselves hideous with yellow paint, where their church-members commit murders, and those whom they have particularly trusted fail them and bring dishonor on

Christianity. It almost made me cry to read some of these things in the little book telling of Mrs. Logan's last work.

Ella.—If the circumstances are easier than they used to be, they are certainly hard enough. I think their friends ought to write them very often. It must be dreadful when they get mail so seldom to be disappointed, as I have read of missionaries being, because letters from certain friends did not come. Just think of having to wait another whole year for that letter! But what a long time we have been talking! I must go (rises).

Carrie.—So must I (also rising); but wait a moment, Ella, let me tell you something. We think their personal friends might be helpful; but, girls, I have been thinking of those words of Mrs. Logan's, "Remember we are not here, shut off from home and friends, just to do our work. It is yours too. Christ said to all his disciples, 'Go.'" We don't seem to realize that it is our work to give for and pray for if we let others go in our stead, but surely Mrs. Logan is right. I'll take back my first words, girls; work in either Africa or Micronesia is hard still, so hard I should not want to go myself, so I will try to help those who are brave enough to go.

Essie.—Good, Carrie; I think we might all join in that resolve. I'll pray for Micronesia sometimes after this, and perhaps, if we should practise systematic giving, we might have a little treasure over there. I'll leave you to meditate on this point. Good by, all (all rising and leaving). Good by!

Fisk University, Nashville, Tenn.

APPROPRIATIONS FOR CURRENT YEAR.

THESE have been printed in part, but their importance to our readers leads us to reprint those already given, in order that all may appear together.

According to instructions from the board the executive committee have made the following yearly appropriations, including those already made, beginning with Sept. 1, 1893:

Midnapore.

Miss E. Butts's salary	\$400.00
do Ind. Sch.	150.00
do ragged schools	185.00
Dr. Mary Bachelor's salary	400.00
do zenanas	240.00
Mrs. Miner's salary	300.00
do Bible women	135.00

Total \$1810.00

Balasore.

Miss L. Coombs's salary	\$400.00
Mrs. D. F. Smith's salary	400.00
do Orphanage	420.00
do assistant (includes the support of Rachel Das)	150.00

Mrs. D. F. Smith, for day school, repairs, Bible women, Hanson School, \$25 each	100.00	
Miss H. Phillips's salary	400.00	
do rent	100.00	
do zenanas	150.00	
do hindu day school	320.00	
Mrs. Griffin's Bible women	75.00	
Miss Barnes	400.00	
Miss Scott	400.00	
Total		\$3315.00
<i>Bhimpore.</i>		
Mrs. Burkholder's work	\$160.00	
<i>Jellasure.</i>		
Jellasure Schools	62.00	
<i>Chandbali.</i>		
Mrs. Coldren's work	37.50	
<i>Bhudruck.</i>		
Mrs. Coldren's work	77.50	
Total for India		\$337.00
		\$5062.00
<i>Storer College.</i>		
Miss Smith	\$350.00	
Miss Mary Brackett	400.00	
Mrs. L. Lightner	400.00	
Miss J. Baker	500.00	
Industrial Dept.	400.00	
Treasurer	250.00	
Total for U. S.		\$2300.00
Total appropriations		\$7762.00

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY.

Receipts for March, 1894.

MAINE.		
Anson Q. M., col. F. M.	\$4.25	
Bowdoinham aux., Miss Coombs	5.00	
Bromfield aux. Q. M. appro.	3.00	
Dexter aux., Mrs. Smith's salary	5.00	
Ellsworth Q. M. F. M.	6.25	
East Livermore aux., F. M.	2.02	
Farmington Q. M. on L. M. Mrs. E. Blake of Rangeley	12.00	
Kenduskeag, Mrs. J. J. Banks F. M.	1.00	
New Portland, 1st ch. F. M.	3.00	
Palmyra ch.	1.50	
Springfield Q. M. aux., on L. M. Mrs. James Davis of Lee	9.20	
South Limington aux., Q. M. appro. support of Callie Weeks and L. M. Mrs. T. F. Maxim	9.00	
West Hollis aux. F. M.	5.00	
West Farmington ch., on L. M. Mrs. Eliza A. Jack	10.00	
NEW HAMPSHIRE		
Laconia aux.	\$3.00	
Rochester aux., for school in Balasore	4.00	
MASSACHUSETTS.		
Boston, a friend toward support of child in Sinclair Orphanage	\$11.00	

Haverhill aux., on L. M. Mrs.
Fanny Morris \$10.00

ILLINOIS.

Tamaroa, Children's Mission
Band for Rutner at Balasore . . \$1.68

MICHIGAN.

Calhoun and No. Branch aux.,
Dr. M. Bachelor \$5.10, H. M.
\$1.72 \$6.88
Genesee Q. M. aux., Dr. M.
Bachelor \$7.45, H. M. \$2.50 . . 9.95
Holton and White River aux.,
Dr. M. Bachelor \$2.10, H. M.
\$2.00 4.19
Hillsdale Q. M. aux., Dr. M.
Bachelor \$40.74, H. M. \$9.75 . 50.49
Lansing Q. M. aux., Dr. M.
Bachelor 5.00
Mattawan S. S. for Miss Barnes . 2.50
Sanilac and Genesee Q. M.'s, Mis-
sion Convention for Dr. M.
Bachelor 10.80
Sanilac Q. M. aux., Dr. M. Bach-
eler \$1.60, H. M. .80 2.40
Union (Cass and Berrien Q. M.)
aux., Dr. M. Bachelor \$8, H.
M. \$2.88 10.88
Van Buren Q. M. aux., Dr. M.
Bachelor \$11.22, H. M. \$2.52,
Storer College \$2.67 16.41
Wheatland Band of Hope Miss
Barnes's salary 4.00

IOWA.

Cedar Valley Q. M., Mrs. Miner's
salary \$15.00
Havelock Union S. S., Miss
Barnes's salary 1.00
Waterloo Q. M., col. Mrs. Miner's
salary 2.50
Waterloo aux., Mrs. Miner's sal. . 5.00

MINNESOTA.

Huntley aux., Miss Barnes's sal. \$5.25
Nashville aux., Miss Barnes's sal. 5.00
Winnebago aux., F. M. \$6.83,
Storer College \$3.42 10.25
Winnebago, Mrs. Lou M. P.
Durgin Gen. Fund 5.00

KANSAS.

Cloud and Republic Q. M. aux.,
Miss Barnes \$1.35
Clear Fork aux., home work . . 12.50
Horton aux., Miss Barnes 5.00

NEBRASKA.

Lincoln S. S., for Miss Barnes . \$1.50

CALIFORNIA.

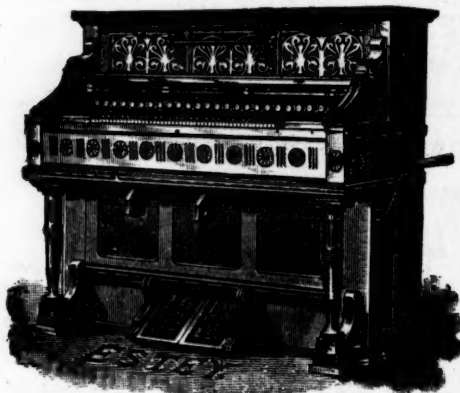
Santa Anna, Miss C. E. Leavitt
\$2, Mrs. Lucy A. Hill \$5 for
Bible woman 7.00

Total \$305.75

LAURA A. DEMERITTE, Treas.

Dover, N. H.

Organs for Churches and Music Halls.



The engraving shows a view of one of our New Philharmonic Church Organs, which is the most perfect substitute for a pipe organ in a Church or Music Hall, at an important saving in cost.

From W. O. Excell, Musical Director for Rev. Sam P. Jones:—

"I beg to express to you my admiration for the Estey Philharmonic Organ you so kindly furnished for use at Rev. Sam P. Jones' meetings at the Biddle Street Rink. It is a marvel of power and volume of tone, sustaining our choir of 200 voices, as well as our congregation of 5000 or 6000 persons, to perfection. It was a most severe test, but the organ proved itself to be fully equal to the occasion. I wish you

the success in the sale of these splendid organs which their merits deserve."

When desired we supply with this New Philharmonic Organ a Pipe-Top of fine proportions and excellent design, with beautifully decorated pipes.

ESTEY ORGAN COMPANY, Brattleboro, Vt.